

The Evening World.

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THE PARABLE.

It is a pretty little fairy tale that comes from the Masurin district of East Prussia. The wicked city of Muschken was put under a curse and turned to gold. Then it was buried deep in a mountain. It was from such folk tales that the Grimms gathered their wonderful collection of fairy stories. Washington Irving did the same for the Alhambra. The curse of gold has been a favorite theme for writers and story tellers of all time. But the German peasants are turning this old tradition to a new end. The Devil which guards this buried city is to be exorcised by prayer and the billions of war indemnity are to be paid out of the treasure retrieved from his Satanic Majesty's firm grip. In this story, as interpreted by humble Teuton minds to modern purpose, is the material for a parable such as the Prince of Peace might have used in teaching a lesson to the simple folk on the shores of Galilee. Muschken is Germany, a peaceful and productive nation on which the Devil put the curse of militarism. Under this curse the gold of production was buried. So were the people. Now the good people have the opportunity to exorcise this Satanic curse of militarism, retrieve the gold of production and pay off the debts incurred by the people put under the curse. A suggestion of the parable is all that is required in the case of Germany. Any one can apply it. But is the parable any less applicable to other nations—our own, for example?

Gen. Miles in presenting a flag to the "Hell Fighters" of the 15th Colored Infantry recited the record and said: "But those who sleep in France, though mourned, died in a great cause and are honored here with you." Perhaps Gen. Miles has not read Ambassador Harvey's Pilgrims' dinner speech—or maybe he didn't believe it.

NOT COUNTER ATTRACTIONS.

In a plea for a tightening of the Sunday laws, the Rev. Dr. Bowly says: "If the people properly observe the Sabbath they will be found in the House of God on that day." To insure this observance Dr. Bowly would remove "counter attractions and distractions." He goes on to say:

"Close up the Sunday movies and the theatre, shut the gates of the baseball parks, lock the doors of many open places of business, make more attractive but none the less spiritual the meetings of the church."

The italics are ours. The words are worthy of emphasis. They are, indeed, the only part of Dr. Bowly's speech which will prove of real value to the churches.

Dr. Bowly stresses the "counter attraction" of movies, theatre and the ball parks.

As a matter of fact, this is not true. The principal services of the church come in the morning before the competition of the movie and the ball park begins to work. They are not counter attractions, because they come at other hours.

The churches have the first chance to be "attractive." In that hour lies their opportunity.

FAME ACCEPTS AN AMENDMENT.

As a welcome contrast to the Presbyterian Church decision that women shall continue in "silence and subjection" because of their sex comes another and wiser decision by the electors of the Hall of Fame.

Women are to be treated as equal. Fame is to know no sex distinction. New names of famous women will be added side by side with those of men.

No new tablets will be added in the Women's Gallery. But the names of the women who have been so honored will remain as they are.

In another hundred years every name now enrolled in the Women's Gallery will have a new aura of fame of a different sort. They will have the additional credit of having attained fame in a time when the mere fact of being a woman was a drag and a handicap in gaining public recognition.

THOSE "SLACKER LISTS."

In his denunciation of the publication of the "slacker lists" Commander Galbraith of the American Legion seems completely to miss the point of most of the criticisms.

Few question that the slackers should be exposed. Most Americans want the exposure to be effective—which the present list is not.

It cannot be repeated too forcefully that Secretary Weeks should withdraw the lists in their present form.

It is admitted by the War Department that the present list includes only about a third of the names which might be included in a list of men whose records are not entirely clear. The other two-thirds of the original list were those against whom the Government was not prepared to lay a criminal charge of desertion.

Secretary Weeks should withdraw the present list

and substitute a new one in which no criminal charges are involved. It should be a list of all those cases in which there may be clerical errors, errors in the conduct of the drafted men, draft officials, etc. It should be clearly a list to clear up misunderstandings and should include no stigma until investigations develop the facts.

This is the evident duty of the War Department. Neither the American Legion nor any other organization can give a certificate of character to the lists now being issued.

FOR OR AGAINST?

Is the country for or against disarmament? This is the week to start answering that question in a way to leave no scintilla of doubt in the minds of President or members of Congress.

The Harding Administration makes a great point of its sensitiveness to mandates of the people.

Now is the time for an overwhelming popular mandate demanding an immediate move toward the most practical form of tax relief—reduction of armament costs.

The Senate of the United States is ready to appropriate nearly half a billion dollars to build more warships in what men hoped would prove the greatest era of peace the world has known.

Taxpayers already burdened to the limit of endurance will have to pay for these warships and more to follow.

The President of the United States has blown hot and cold on disarmament.

In his inaugural address to his countrymen March 4 he was all for "associating ourselves with the nations of the world great and small . . . to seek the expressed views of world opinion, to recommend a way to approximate disarmament and relieve the crushing burdens of military and naval establishments."

After his inauguration President Harding turned cool toward disarmament. His first message to Congress contained no word about it. His foreign policy was reported to preclude it.

Now he is lukewarm—without apparent conviction, enthusiasm or belief that the country at large has any real interest in the matter.

The President needs a mandate on this issue and the people of the United States should see that he gets one.

The Women's Committee for World Disarmament has organized mass meetings to be held this week in the cities of thirty-six States.

Each of these meetings will adopt resolutions asking President Harding to call an international conference on disarmament and urging Congress to defer action on the Naval Appropriations Bill until such a conference has been held.

The first Sunday of next month church congregations all over the country will unite in a disarmament drive which is to include a monster petition addressed directly to the President.

All this is first rate mandate work, but it is not enough.

The women and the churches should have the reinforcement of every civic organization capable of drawing up a resolution and of every citizen and taxpayer with spirit enough to write letters or telegrams and send them to his representatives in both Houses of Congress.

Above all, as The Evening World has insisted, the business interests of the country should quit groaning about the taxes that are killing them and demand at least the substantial relief that would come with a cutting of armament costs.

When industry and business speak out on this issue, a Republican Administration will listen with both ears.

Is the country for or against disarmament? Begin this week to bombard White House and Capitol with the answer.

TWICE OVERS.

"EVERY effort should be made (by the Imperial Conference) to keep in touch and in sympathetic contact with the great American Republic."—Jan C. Smuts.

"I GOT a raw deal from Brindell. He used to call me 'Honest Pete' and tell the boys how good I was, and then he tried to get me to take the blame for his dirty work."—Peter Stadtmuller.

"YOU have suffrage. I didn't want it. I had it thrust down my throat. But I have it now, and I am going to do the best I can with it."—Representative Alice Robertson of Oklahoma.

"I OFTEN wish that I could run a beauty parlor."—Rev. Percy Stickney Grant.

"WE must stand for a society in which man shall not seek his own selfish interests first."—The Rev. John P. Peters.

Harvey Diplomacy!

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By John Cassel



From Evening World Readers

What kind of a letter do you find most readable? Isn't it the one that gives you the worth of a thousand words in a couple of hundred? There is fine mental exercise and a lot of satisfaction in trying to say much in few words. Take time to be brief.

A. H. Hight.

To the Editor of The Evening World:

A says the Shipping Board is Government controlled. It says it is not Government controlled. Which is right?

Brooklyn, May 18, 1921.

Americans as Workers.

To the Editor of The Evening World:

N. O. P.'s letter, "A Bitter View," hits the nail right on the head. Let me add and say that in a lot of places these foreigners are the ones that start labor troubles.

Some employers think they get more work out of them, but they are sadly mistaken. In the first place the American-born can see, think and act quicker. Even if he is not as big, he has got the grit in him and goes to it no matter how hard.

New York, May 18, 1921.

A Protest.

To the Editor of The Evening World:

The strain in which E. V. Howell's letter is written makes one feel as if an "overwhelming majority" of our fellow citizens were rapidly becoming drunkards and criminals a few years ago, and in order to save the country these same notes and desperate individuals rushed to their political representatives and begged them to pass the Eighteenth Amendment, and thus restrict them from bringing destruction upon themselves.

Most laws that are enacted "for the benefit of the country" have always given something to the masses and are such that regulate but do not restrict the habits and workings of the public.

I protest against the actions of super-patriots in their practice of attempting to hold up to the rest of the nation of this world the citizens of this glorious U. S. A. as a nation of irresponsible people who must be deprived of alcoholic beverages lest we develop into a nation of drunkards, vagabonds and thieves.

EDWIN F. LINDER.
Glendale, L. I., May 18.

A Bit of Scotch.

To the Editor of The Evening World:

The argument that B. Phelan uses in favor of Prohibition, viz: "There will be millions of our children who, when they grow to manhood and womanhood will be real human beings, not nervous wrecks," is one which seems to floor everybody.

Judging by the past, Prohibition will not make for better posterity. It is a legend in this country that the Scotch are great drinkers. I am Scotch, and I am sure the Scotch are moderate drinkers, but let the legend stand, all the better for the anti-Prohibitionist. Where, on that scale, can you find such a nation of strong, strong men and women as in Scot-

land? And the Scotch are not only able to resist the rigors of their own climate, and live to heavy old age, but they can go anywhere in the world and endure climates of the widest extremes, where Americans, who have been treading toward Prohibition and can show many generations in some families of total abstainers, are unable to endure them at all. Why is it that nearly all engineers are Scotchmen? Because this profession requires that all others should develop some frightful, extreme changes of climate, and often starvation.

It is a fact that nearly all Prohibitionists are persons of slight physique and a general appearance of ill health. They suffer terrifically with indigestion at least. I have never known one who did not, and sooner or later develop some frightful, testament disease. I can pick out a Prohibitionist in any crowd by his or her peculiar kind of pallor and general appearance of expression.

Two examples of which I have personal knowledge. Two cousins of my father, a man and a woman, came to America and married Americans. They were both descendants of many generations of hard-drinking country squires, Scotch and English. Although quite old to-day, they are as strong and vigorous as many an American of twenty-five or thirty. The woman can outwalk any young American woman of her acquaintance. Both these people married into total abstaining American families. Their spouses were neither of them particularly strong, although they were descendants of at least three generations of total abstainers. The children of these marriages have been delicate, sickly, as it seems the strong, healthy British strain was helpless as against the sickly American one. The son of the man, his only child, stoops, wears spectacles, and is losing his hair—he is not yet thirty! Both his father and his aunt have abundant hair, can read without glasses, and hold themselves erect as naturally as a sturdy infantryman.

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UNCOMMON SENSE

By John Blake

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EVERY MAN HAS A RATING.

It is not necessary to subscribe to a commercial agency to learn a man's standing in the community.

His standing is not made up of carefully compiled records, although these are useful in business.

Let him live in a town for six or seven years and he will be pretty well known.

Now and then a man believed to be a model of right living turns out to be a rogue, to the astonishment of the community. But it is not often.

Most men are rated pretty accurately by those about them.

Of your friends you know to whom you could turn in time of ordinary trouble. You know that it would be perfectly safe to lend money to some men and certain loss of money to lend it to others.

You know the men who are considerate of their wives and sincerely eager to bring their children up in the way they should go.

The man who thinks that he can conceal his character from his fellows is likely to have a rude awakening some day.

It is not only the rich man's valet who knows him for what he is. It is his neighbors, and his acquaintances, and the citizens of the community who study him as he goes past, or who watch him while he sits in church or in public meetings.

The screen that so many men throw about them is a vain structure. It fools few people, if any. Far better be simple and straightforward and let other people know what you know you are.

You have your rating, which is based on your merits. Trickery and devices will never earn you a better one.

It is often said of great men that the world never does them justice till many years after they are dead. Yet if you will read your history carefully you will discover that these men's contemporaries seldom make mistakes about them.

They might have been misplaced in histories written a few years after their deaths, but while they lived and acted they were judged with fairness and accuracy, and the opinions of those who lived beside them coincided fully with that of the historians who passed final judgment on their characters and achievements.

as the effects of drinking. But your Prohibitionist does not suggest prohibiting food, because some people die of over-eating, or even murder because of the vile tempers engendered by indigestion.

It may interest your devout Prohibitionist to learn that at the least possibility of repealing the Volstead act or the 18th Amendment the bootleggers grow panic-stricken. How, they ask, are we to continue to exist and make an honest living if there is no Prohibition?

But I don't set out to answer all the points raised by the Prohibitionists, but particularly to call to their attention and that of their opponents, the facts that the descendants of hard-drinking ancestors are as a rule sturdy, healthy and as vigorous as the descendants of the Prohibitionist. It may be, of course, that Scotch whiskey is superior to ice.

From the Wise

Every day that postpones our joys is long.—Ovid.

One cannot easily forget where he has nothing to remember.—F. Sacconi.

The intellect of the wise is like glass; it admits the light of heaven and reflects it.—Hare.

Riches are a disgrace to him who hath knaves in want.—Al-Mahdi.

If the hair of my head knew my secret I would cut it off or burn it off.—Andrew Jackson.

The Pioneers of Progress

By Sretozar Tonjoroff

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VIII.—THE WOMAN WHO INVENTED BREAD.

Bread-making is not a discovery. It is an invention, and an invention of the utmost importance in the most vital human concern—the concern for keeping the body alive.

In his extraordinary work, "The Blue Bird," Maurice Maeterlinck presents Bread as one of his most lovable characters, and the particular friend and companion of childhood. Mr. Maeterlinck was not amiss in his estimate. Bread—just plain bread—is the basic diet of the world, or at least of the white world.

The nations—the Chinese and the Japanese do not count in this connection, because they are not bread eaters in the accepted meaning of the word—can be roughly divided into two main categories: Those who eat good bread, that is to say, white bread, pure and well baked, and those who eat poor bread, that is to say, black bread, adulterated and soggy.

It is a fact easily demonstrable by any test that the nations who eat good bread are the advanced nations. The nations who eat poor bread are far behind them in the path of progress. It was one of the ambitious projects of Peter the Great to make it possible for every Russian peasant to eat white bread. His failure to attain this and other ambitions is to be measured by the fact that the Russian peasants still eat black bread—when they can get bread of any kind.

Until the outbreak of the war, the world, including conspicuously America, took bread for granted. To be sure, bread was negligently spoken of as "the staff of life," but it took a great cataclysm to bring bread to its own as the most important factor in the problem of feeding. One touch of war made the whole world kin in the realization of the paramount place that bread occupies in the universal scheme of things.

The moment the first gun was fired, the pressing and dominant question in every one of the warring countries became, not "Where shall we get meat?" nor "Where shall we get butter?" or sugar, or coffee, or tea; but "Where shall we get bread?"—just bread!

In the beginning of the human race man was a stranger to bread. He must have got along without bread for thousands of years, but he did not begin to acquire civilization until he invented bread.

Under what circumstances this epoch-determining invention was made we probably never shall know. But, like cooking, bread-making was a result of the discovery of means to make a fire.

It is evidently a fact that long before the first primitive loaf was produced our primitive ancestors had acquired the art of roasting grains—probably wild ones—over a fire. As time flowed on and the wild grain was "domesticated" that is to say, cultivated after a crude fashion—some woman found out that it could be improved by being ground between two smooth stones and added with a stone upon another stone.

Such was the method of making the first loaf. It was an excessively coarse flour—probably much coarser than any meal that is now produced for use as a breakfast cereal.

We can imagine—and one guesses is as good as another—that somebody's store of "domesticated" grain was becoming thoroughly wet down, that some despairing and irritated housewife took a handful of the mess, squeezed some of the water out, and put it on a fire-heated stone to roast.

The result was the first loaf ever turned out of any bakery. This loaf tasted so much better than any parched grain that the savage howl of the house and all the little savages clamored for more.

That incident marked a deep foot-print in the long and difficult path of human progress. The most that governments, philanthropists and captains of industry have been able to do since is to increase the quantity and improve the quality of that original invention made by an exasperated primitive woman.

WHERE DID YOU GET THAT WORD?

—28—SPRING.

There is no more descriptive word in the English language than the term that denotes the present season of the year, the revival of vegetable and the quickening of animal life. The primary meaning of the word is "a leap, a bound, a sudden effort or struggle."

The spring of the year is eminently the time when all living things take "a leap, a bound" and make a "sudden effort or struggle" under the revivifying warmth of the sun.

This idea of a fresh beginning is conveyed by the French equivalent, "Printemps," the Italian "Primavera" and the Slavic "Prolet"—a flying out.

In all languages the word designating the spring of the year is used, in a figurative sense, to indicate new effort, new hope and a new sense of youth, aspiration and life.

Just as the water bubbles up from the sandy bottom of the spring on the mountainside, so does the sap in the plants and the current in the veins of all animate things begin to run more freely in the spring of the year. Perhaps that is the reason why most wars break out in the spring.

Ship Christening.

The custom of breaking a bottle of wine over the bow of a ship at her launching dates back to ancient times when the sea was deemed possessed with evil spirits.